

# ZION'S HERALD AND WESLEYAN JOURNAL.

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

VOL. XXVIII. { REV. E. O. HAVEN, EDITOR.

FRANKLIN RAND, AGENT.

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NO. 10.

For the Herald and Journal.

LETTER FROM GERMANY.

BERLIN, PRUSSIA, 1857.  
Obstacles which stand in the way of the growth of the German branch of our Church—First, that is the prospect which the civil authorities—What is the prospect?

MR. EDITOR:—From what has been said of the political arrangement of the German States, it is but too evident that great practical difficulties stand in the way of our mission. Law grasps every Christian child almost as soon is born, locks it up in one of the three departments of the gloomy old edifice which they call the church, and there puts a man with a musket on his shoulder before the door. Less figuratively, the law requires every father to train up his child in his own peculiar faith. If he fails to have it baptized in that faith within a specified time—only six weeks—the child is taken away from its parents and brought up in the Established Church. Law forbids a man to preach against any error, however pernicious to the souls of men it may seem to him, if so to it is found in the creed of either of the other churches. The whole force of the civil arm is exerted to keep the ecclesiastical matters just as they are. Therein alone lies “the peace of the continent.” Any strong attempt to get clear of present ecclesiastical political entanglements and found a new independent organization—another and veritable PROTESTANT CHURCH—would convulse all Europe. It would begat political complications and move not second to those engendered by the Reformation. Law has so arranged it that every attempt to reach the people and preach the gospel to them by any other channel than that of the Catholic, Lutheran and Reformed Churches is necessarily “prosecuted,” and then has made *Prostygynacheria* a criminal offense. Such is the condition of things that it is almost impossible to dissent from the three German Churches to join another, without becoming in the eyes of government a political offender. No matter how much a Prussian may love the monarchical system in general, and King Frederick William IV, in particular, if he becomes a Methodist traveling preacher, in the eyes of the government he endangers the State and the peace of Europe. No matter if he never breathes a word on politics, yeas, though he inoculates most fervently the duty of “honoring the King,” along with the “fear God.” He endangers the State, and is guilty of “constructive treason.” Those are very disheartening facts, but facts, nevertheless. You might almost as well undertake to form abolition societies in South Carolina as Methodist societies here in Germany under the present order of things. An ardent missionary of Democracy would be quite as capable to “the powers that be” in Germany, as a missionary attempting to establish an independent church organization.

What then? Shall we quail before these difficulties—call them invincible, abandon our work, and fall back upon that blessed resort of the lazy in all ages, “We'll wait till the Lord's good time?” My answer is, better abandon America. Others can care for her, but who will care for Germany? I have not alluded to these difficulties for the purpose of discouraging those at home who have given of their means and prayers, year after year, first to establish and then to sustain the efforts to reach them. To know with what one has to contend is half the battle. The difficulties are great, it is true, but have not as great been overcome? To go to the brused and bleeding Paul, as he lies outside the gate of Lystra, and ask his opinion of an evangelist's duty. Nay, his answer has already been given, and God has preserved it for our inspiration, “None or THESE THINGS MOVE ME!” Duty may not call us to jeopardize life and limb to correct a wrong social theory in South Carolina, or a wrong political one in Austria, but such momentous interests as the external welfare of millions know no compromises with human prudence and expediency.

Furthermore, it is my conviction that these difficulties will not always continue. Of course, all depends on the future history of Europe. But they may be removed in either of two ways. Should there be a general and successful revolution in Western Europe, one element of it will assuredly be the complete sundering of the Church from the State. Our country has been the first to demonstrate triumphantly the oft denied thesis that Christianity has sufficient vitality to exist without taking the position of state pauper, and she still is the only country in the world where equal political rights are guaranteed to all who fulfill their political duties, irrespective of every religious distinction. Belgium and the Netherlands are the only kingdoms that attempt to imitate us. But one example is enough. The theory commands itself, in practice it has been demonstrated; and as soon as the enlightened people of Europe assume the care of themselves, select and adopt their own institutions, we shall see them lay away this old doctrine of State-Churchism, alongside of the wholly absurd one which prevailed during almost the whole lifetime of the old German Empire respecting the Emperor, to wit, the opinion that God had set one Emperor over the whole Christian world, and that to revolt from him was to renounce Christianity and all its hopes.

Or, secondly, should no such revolution transpire, and the royal confederates succeed in keeping the European nations under for centuries, there is yet a large margin for the hope that the steady and incessant pressure of enlightened public sentiment will force the different sovereigns to liberalize their policy, to grant their subjects the full liberty of speech and press. It is truly the experience of the last eight years contradicts such an expectation, but we all know the key which explains the policy of European Royalty since '48. Taking a longer range of history, the hope is justly fulfilled. It is a natural tendency of a growing enlightenment among a people to induce a modification in their political constitution which shall answer to the gradual equalization of individuals through education, diffused wealth, &c., and this modification is observed in nearly every nation which has undergone a process of civilization without violent revolution. England is a forcible example. It is true we speak of the English “Revolution,” but we read also of English “Restoration.” Take the whole history of England with respect to the growth of constitutional liberty; trace it from William the Conqueror down to Victoria, and the whole is a glorious exhibition of indomitable power of natural right against chartered privilege. And the end is not yet. The same process goes on, and will go on and we hope that without the convulsions and anarchy, the destruction of all social order, the terrors and miseries and butcheries of civil war, the will will eventually be completed, every injustice now incurred in old institutions done away, every bogged and suffocated folly which has defamed the middle ages quietly laid aside. May then that without an immediate Revolution, there is large ground for the hope that Belgic and English freedom of the press and freedom of speech will gradually be attained in Europe. Time was when dissent was as dangerous in England as it is in the European States, but the Dissenting Christians now out number the mem-

bers of the Establishment almost two to one. So give Europe the same liberties which have been enjoyed in England, and despite every attempt of the different governments to prop up the crumbling edifice of their State Churches, the free religious life of the different peoples would inevitably pass out of these stiff and antiquated establishments, and manifest itself in new, voluntary, independent organizations. This new blooming of Christianity outside of “the church” would then, as all history tells us, react upon what was left of the old “establishments,” and thus an elevation of the religious life of the whole people is brought about.

Only until a greater liberality of faith and of speech, and a wider sphere for private (in distinction from governmental) enterprise is granted, can we expect any remarkable outspreading and prosperity on the part of our little German M. E. Church. Once give her the Church and State, let God take care of his truth himself, and our little organization would quickly cover Germany. I have no doubt that Methodism would sweep through these States with a greater rapidity than it did through New England, and that its reactive influence upon the dead church would be that a boundless eternity with all its mighty interests stretches out before them; that the highest, most complete and perfect bliss imaginable is within their reach if they would consider the mercy of God in calling them into being, at a great cost providing for their redemption from sin and making them candidates for immortal glory, better motives than fear will then possess them.

Christians seldom need to think on threatened

wrath to give my article too long, I will at this time only expose this little cunning fox called Webster. He pleads his innocence, his small expense, and his usefulness to the teeth.

We will, in the first place, look at the expenses. It is computed that 33,333 men are employed every year in raising it, while 333 could raise all that might be wanted to kill vermin in lurking places and on the backs of larger beasts. Thus the labor of 33,000 men is lost.

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## Communications.

## NOTHING! NONE!

DEAR BRO. HAVEN.—As the season for our Annual Conference approaches, a class of whose interests is in any way identified with Conference business, will form some idea of the probable influence and results of Conference action in relation to those interests.

The author of this number, has been reflecting upon the variety of hopes and fears which the approach of an Annual Conference naturally, if not necessarily, creates.

One class of our devoted ministers are seeking and anticipating such combination of circumstances as shall extend the sphere of their usefulness. Another class, who have been cast upon the uppers of the waters, not to be gathered in, but to be scattered, may be the most anxious. "Want of success" may be dredging a "cool" reception from a people petitioned for "reformation preachers." Some, lovelorn and fame more than fortune, are seeking the ease and quiet of the most popular charges. Others, who have toiled hard for the good of those who have thought more of a gospel which costs them service, are seeking a quiet corner of the earth of God to settle in, with a heavy heart and an empty purse are anxiously looking to the session of Conference as the time of their location. Beware, brother, and keep in mind that "the love of your countrymen, (and we hope the number is small,) are dreading the time of Conference, as the point beyond which their present trials, the effort of which has been to sustain us, an account of age, infirmity, or both. Heaven sustain these dear brethren in such an hour of trial; for a man whose heart is still yearning to win souls to Christ, there is no other trial to be compared with it."

The author of this number, whose voice has been hushed, whose lungs may be wasting surely away, whose strength is departing, or whose limbs are trembling from the pangs of age, who have failed to be of service to their countrymen, perhaps of actual want for the common comforts of life, are hoping to appear once more among their brethren. The superannuate may be obliged to "sit down" before the effort of life is over, an account of age, infirmity, or both.

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Sometimes, sir, when visiting such cities as Boston, Providence, Portland, Portsmouth, &c, and in traveling through the country, I sometimes find that we might make of them. Especially did this occur to my mind, while, some time ago, I looked from the height of "Bunker Hill Monument" upon the dense population of large cities of country, by which I was struck.

There is "no necessity for closing any M. E. Church in New England. The poorest of them might have the gospel every Sabbath."

Feb. 25. ALPHA.

## METHODISM IN THE VICINITY OF SPRINGFIELD.

BRO. HAVEN.—I am glad, as well as Old-fashioned Methodist, to see the subject of our abandoned stations presented in the Herald, as it is one of great importance. But I am sorry it is so much mentioned, and I wish to call your attention to the following:

"Rev. Russell J. Parker, Boston, \$5 00

"Rev. David Patten, D.D., for collection in Mathewson St. Church, Providence, R. I., 61 00

\* P. NICKERSON, Treasurer.

## ZION'S HERALD

## AND WESLEYAN JOURNAL.

these spiritual peers. On the opposite side of the *Plain* were given thirty "preaching places." The people are said under the head of "the Conference" to be pretentious, and the light and profit. And when whose mode had been soiled with the toils of the previous mode, were regarded with respect and affection; and not only "the common people," but even the *educated* and *refined* us grieve us.

Eliot, Feb. 25. S. W. Prentiss.

BBG. DAGGETT.

I was glad to see Bro. Congdon's article respecting the *Methodist* in the *Journal* preceding. We ever love to see the demands of "called of God" thereto, and the privilege of being allowed by the people to exercise our "gifts and graces" upon them. As an example compare our own with the *Wesleyan*. In the *Wesleyan* our *preachers*, services, all the *thirty* places united their contributions for the support of the five men whose names headed this *Wesleyan*. And to this side the Atlantic as to how the members of the British Conference are so much better provided for than their brethren of the western world, in that their *elders* are not only *regularly* buried in their *churches* that support, as are the members and friends of the M. E. Church.

On this plan it will be perceived that in adding a new preaching place on the circuit, there is no necessity of asking the *handful* of poor people (as with us). *Can you support a preacher if we should send you one?* By the aid of local preachers, these new places are to be supplied with a *handful* of poor people. Sometimes, sir, when visiting such cities as Boston, Providence, Portland, Portsmouth, &c, and in traveling through the country, I sometimes find that we might make of them. Especially did this occur to my mind, while, some time ago, I looked from the height of "Bunker Hill Monument" upon the dense population of large cities of country, by which I was struck.

There is "no necessity for closing any M. E. Church in New England. The poorest of them might have the gospel every Sabbath."

Feb. 25. P. CHANDALL.

## CONFERENCE STATISTICS.

As the time is close at hand for our New England Conference, I wish to say a few words to our *elders* respecting the *work* of our *preachers*, *elders*, & *deacons* in this *work*, to the *best* of my knowledge.

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Feb. 25. ALPHA.

## NEW ENGLAND EDUCATION SOCIETY.

The Treasurer acknowledges the receipt of the following sum for the month of February, 1857—

From Thomas C. Parker, Boston, \$5 00

\* Rev. Russell J. Parker, Boston, 50 00

\* Rev. David Patten, D.D., for collection in Mathewson St. Church, Providence, R. I., 61 00

\* P. NICKERSON, Treasurer.

WEDNESDAY, MARCH 11, 1857.

NEW SUBSCRIBERS.—Persons wishing to subscribe for the *Herald*, can commence at any time they please, by paying in ADVANCE to the close of the year, at the rate of 12 1/2 cents per month.

A SUMMING UP ON SMALL STATIONS,

The suggestions on this subject are quite various. No apology is necessary for the amount of attention devoted to the consideration of the requirements of our smaller stations. It is a practical topic, and we aim at immediate practical results. It may be profitable to sum up and compare the various with the results of this consideration.

It is well known that the *Methodist* in this country is rapidly becoming more and more a collection of villages and cities. The relative proportion of our *elders* and *deacons* is increasing.

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## Poetry.

From Fraser's Magazine.

**THE KING OF DENMARK'S RIDE.**  
BY THE REV. MRS. NORTON.—FROM THE DANISH.  
Word was brought to the Danish King  
(Harry!)  
That the love of his heart lay suffering,  
And pined for the comfort his voice would bring;  
(*O, ride as though you were flying!*)  
Better he loves such golden steeds,  
On the brow of that Scandian girl,  
Than his rich downy jewels of ruby and pearl;  
And his Rose of the Isles is dying!

Thirty nobles saddled with speed;

(Harry!)

Each one mounting a gallant steed,

Which he kept for battle and days of need;

(*O, ride as though you were flying!*)

Spurs were struck in the foaming hawk—

Wounds-our charges staggered and sank—

Bridles were slackened and girdles were burst—

But ride as though the King rode first,

For his Rose of the Isles lay dying!

His nobles are beaten, one by one,

(Harry!)

They have faltered, faltered, and homeward gone;

His fair page now follows alone—

For strength and for courage trying!

The King looked back at that faithful child;

Was the face that answering smiled;

They passed the drawbridge with clattering din,

Then he dropped; and only the King rode,

Where his Rose of the Isles lay dying!

The King blew a blast on his bugle horn;

(Silence!)

No answer came; but faint and forlorn

An echo returned on the cold gray morn,

Like the breath of a spirit sighing.

The castle portal stood grimly wide;

None welcomed the King from that weary ride;

For dead, in the light of the dawning day,

The pale sweet form of the woman lay,

Who had yearned for his voice while dying!

The panting steed, with a drooping crest,

Stood wearily,

The King turned from her chamber of rest,

The thick robe choking in his breast,

And, a dumb companion cycling—

The steed quaked forth which he strove to check,

He bowed his head on his charger's neck—

“O, Sted!—that every nerve didst strain,

Dear Sted! our ride hath been in vain

To the halls where my love lay dying!”

For the Herald and Journal.

## IN MEMORY OF REV. ALLEN H. COBB.

BY CLARA A. —

From Zion's watch-tower hails a chieftain gone! The aged warrior rests—life's battles won! Mourner! go not with weeping eyes cast down; Behold! for his triumph and the crown.

How should our hearts be sad? his aches no more. For he hath found a welcome on that shore.

Which lies beyond death's ocean dark and deep— That glorious shore where all eyes cease to weep.

The shepherd, silver-haired, hath gone to dwell Within that land whose joys he loved to tell; With eyes undimmed his Saviour's flock hath seen, Led by still waters and in pastures green.

O! should we weep that in the spirit-world? So softly hath life's weary wings been furled?

Or, let to him the dawn of endless day Cane with the pale hues of life's sunset ray?

That earnest voice trembles with age no more; At rest that loving heart's sorrows o'er;

And, from the mansions of the spirit-song, Faith hears the echo of his triumph-song!

Ye who have lost so dear and true a friend, Let hopes like these with all your sad thoughts blend;

And, while ye mourn these earth-ties, crushed and riven,

Weep not for the glad soul gone to heaven!

A missioned angel from his holler sphere, He comes, with wondrous power to sooth and cheer;

And O! believe that, to his mission true, He comes, unseen, to bless and comfort you.

God grant that we, like him, with fearless breath May walk the shadowy vale which we call death!

And that to us, as unto him, the even Of life may be the entrance-hour to heaven!

N. Pownal.

## Communications.

THE HERALD.

Bro. HAVEN.—There are some who complain that the Herald meddles with politics. They are mistaken. About the year 1801 a friend of mine visited me in New Haven, and said, “I have been here a few years, when he returned he told me some things that had come to his knowledge respecting slavery. He was a man of truth and belief by all, and though young I listened with deep interest and believed what he said. I became deeply interested in the cause, having a strong sense of justice; whatever, no, I can yet see that it is meddled with politics to advance such views. Our blessed Saviour says, ‘yea, and why even of yourselves judge ye not what is right?’ The Herald tells a story occasionally to get us to open our minds to politics, to know as to what we should serve God rather than man. God is love, and deeply sympathizes with the sufferings of humanity. Hear him saying to Cain, ‘The voice of thy brother is in thy flesh, tell him where he is.’”

“I am in no hurry to get into politics, but I have a strong sense of justice; whatever, no, I can yet see that it is meddled with politics to advance such views. Our blessed Saviour says, ‘yea, and why even of yourselves judge ye not what is right?’ The Herald tells a story occasionally to get us to open our minds to politics, to know as to what we should serve God rather than man. God is love, and deeply sympathizes with the sufferings of humanity. Hear him saying to Cain, ‘The voice of thy brother is in thy flesh, tell him where he is.’”

“Indeed! and how far do you know? One would judge by this conversation that you had never yet suspected what their real wants are. I speak not of the wants of this life, what they shall eat, or what they shall drink, or wherein they shall be comforted; but they need be sustained in their labor, by more earnest, united efforts on the part of the church; greater sympathy from the brethren, and more brotherly love, and more of the spirit of the gospel to sustain them; they are never to be comforted if they are to be comforted in the cause of Christ to distract or abuse its advocates. I cannot serve two masters. I accompanied him; I cannot serve the poor, for while many are called, but few are chosen.”

“Sister mother, please explain your meaning—what shall she do? Team testified her sincerity as she said to me, ‘What shall I do? If I unite here, they will say I am a Quaker; but they do not choose to.’

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